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"personal statement," but his colleagues in what is called the "Ethical movement" will none the less welcome it, and be proud of this addition to their by no means extensive literature.—WILLIAM M. SALTER.

Christianity and Property. By Albert E. Waffle. (Philadelphia: Am. Baptist Publication Soc., 1897, pp. 106, cloth, 50c.) Twelve pages are given to quotations of passages in the New Testament relating to property. There is no attempt to give the Old-Testament view of wealth. The notions of Tolstoi are subjected to analysis, although that eccentric writer is not mentioned by name. The criticism of communistic interpretations of the teachings of Jesus is clear and convincing. Several practical problems of Christian duty are discussed in a sensible way under the heads acquisition, consecration, and distribution.—C. R. HENDERSON.

The China Mission Handbook. First Issue. Prepared by a committee. (Shanghai: American Presbyterian Mission Press, 1896, pp. 436, 2 parts.) This is a most interesting and useful book, not merely to students of missions, but also to students of religion. It opens with a series of brief articles upon such subjects as Confucianism, by Dr. Faber; Buddhism, by Drs. Richard, Edkins, and others; on Taoism, by Drs. Faber and Martin; Mohammedanism, the Secret Sects of China, etc. Some of these are, indeed, compilations from previous writings by the authors, but in these cases they are from books which are hardly accessible to western scholars. An exception must be made in the case of the extract from Dr. Washburn's article on Mohammedanism in the Parliament of Religions report. The second part of the book consists of a series of reports from the various missionary societies doing work in China. Several maps of districts in China, on which the mission stations are marked, conclude the volume. It is to be hoped that the publication of such a handbook will become a regular yearly affair.—G. S. GOODSPEED.

The Conservative Principle in Our Literature. By William R. Williams, D.D. (Philadelphia: Am. Baptist Publication Soc., 1897, pp. 91; paper, 25c.; cloth, 50c.) Filial piety has reproduced a paper, first published fifty years ago, from the graceful pen of one of the most distinguished writers of the Baptist denomination. The definition of literature includes "the whole literary intercourse of the people, whether that intercourse be oral or written." The author discusses

certain destructive tendencies in American life: the mechanical and utilitarian spirit, passion, lawlessness, false liberalism, superstition. The remedy is not to be found in legislation, education, philosophy, nor in general knowledge. "The cross of Christ is the only conservative principle of our literature." It protects life against the evil tendencies which are the peril of our society, and for it no substitute can be found. By the cross of Christ he means Christian truth and conduct. The style is chaste, transparent, strong, a fitting dress for the serious, tender, and persuasive teaching.—C. R. HENDERSON.